THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God.*"—JOB 19: 25, 26.

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GOSPEL BLESSINGS.

DISCOURSE BY PRESIDENT FRANCIS M. LYMAN OF THE EUROPEAN MISSION, DELIVERED AT CHRISTIANIA, NORWAY, AT THE DEDICATORY SERVICE OF THE NEW BUILDING, JULY 24TH, 1903.

IT is a glorious privilege that this little body of people here enjoy to-day. We are being thought of and observed by all the Latter-day Saints in the world, because all the Saints understood that this building would be dedicated to-day, and they are all with us by their spirit. All the chief officers of the Church have their eyes upon this action to-day. It will be referred to by all who are celebrating this great day, because this, to the Latter-day Saints, is a very remarkable day, and all who love the truth throughout the world will learn to appreciate the value of it. It is the day of the birth of religious liberty to the Latter-day Saints, and one that we very dearly love. We have not had great liberty throughout the world, but since the 24th of July, 1847, the liberty for the Latter-day Saints has been growing constantly.

I congratulate you, my brothers and sisters and friends, that we are so remarkably blessed as to have this beautiful building, and it is so suitable that it should be built in this beautiful city for the accommodation of the Norwegians of this land. This city and government will learn that the Latter-day Saints are a loyal people. As we are loyal to our Father in heaven, so are we loyal to this and all other lands, for it is a sacred principle of our religion to respect and honor the governments of the earth. There is no more law-abiding people than are the Latter-day Saints. You would not be

tolerated as members of this Church if you were not loyal to your own country. We never encourage or entertain anarchists or revolutionism, but always sustain the law and officers of the law and governments that protect us in our rights.

The Scandinavian countries have been long blessed and will still be greatly blessed for their protection to the Latter-day Saints. The people of this country are of the same blood as those that inhabit England and America. We descended from the same stock and enjoy the same Spirit. We are at home and protected in your country. Your people are quite numerous in the United States, and the doors of our country are always open to the people of Scandinavia if they want to visit us. I speak not alone for the Latter-day Saints but for the people of the United States. They are proud of the people who have come from Scandinavia. Every state, territory, and section of our country have had the benefit of your splendid people. They are there in great numbers and are honored. They are the most thrifty and most prosperous people in the United States to-day.

I desire at this time to thank the Lord for this splendid day and the accomplishments of it, that this house has been excellently built by your means and the means of your friends in the land of Zion. This is the opening of a new dispensation in this land. This building furnishes us a splendid home. We intend to have one at Stockholm and other places in this country. We expect to help build up the country, to sustain and defend it, and be one with the people of this land.

You are the descendants of Israel. The blood of Israel flows in your veins as freely as in the veins of any other people on the earth that I know of. I trust that your hearts will always be prepared to receive and entertain the truth. We have found in you a willingness to receive the Gospel, such as we have not found in any other section of the European countries. You are the pioneers in Continental Europe for the entertaining of the Gospel, and it has been before you now about fifty-three years. We have had great liberty here, as great as we have had in the United States or in Great Britain, and for this we feel very thankful to our Heavenly Father and the governments of these northern countries. We want you to remain in this land. We want you to help us here. We want you to live among the people so they will know the fruits of the Gospel. We want you to become such thorough, established Latter-day Saints, that when the time comes that you may gather to Zion you will be able to endure the hardships you will meet there.

You may well remember that this is the work of the Lord, and the work of the Lord always tries the hearts of the people. It was so in the days of the Savior, and it is so to-day. The trials are such in this fallen world that it is very difficult for men to live the lives of Latter-day Saints. To be followers of the Lord, Jesus Christ, we must be prepared to take up our cross and walk in His footsteps. He and His disciples and Apostles had very serious times when they lived upon the earth. They were persecuted by their neighbors, kindred and their own countrymen. We have found better conditions than the Savior found. We have better friends than He had. The world is more generous and liberal, and it is possible for the servants of the Lord to live in the world and preach the doctrines that were so unpopular in the days of the

Savior. This is because the people have become acquainted with the name of the Savior and have learned from the Jewish Scriptures very much in regard to the Lord and the doctrines that were new in His day. His mission was a new revelation to them. The doctrines He then presented were different from those entertained in the world. The Christian world to-day have learned many of His doctrines, and although it is difficult for any to embrace the whole, yet all Christians embrace many of them. Hence we come to a people who have a portion of faith in the Savior. We come to a Christian people who have the Bible before them and are well acquainted with its doctrines, and who have learned a great deal from the Savior and His disciples. We now find men with the courage to accept the Gospel.

The Christian spirit is more tolerant than it used to be. The people are better prepared to tolerate the truth than they were anciently. When we come with the message of life and salvation, we find the world measurably prepared for our doctrines. They are in sympathy with the teachings of the Bible, not only of the Old Testament, but the New Testament also, hence our way is comparatively easy.

The Lord has revealed the truth in these last days from the heavens. He has restored His word and commanded His disciples to preach it in all the world. He has revealed Himself to the Prophet Joseph Smith, and how necessary it was, for there had not been prophets on the earth for eighteen hundred years! Although people lived in a Christian world, the living oracles were not among them. There have been many churches; they have labored faithfully with their ministers for the salvation of the people, but they have not enjoyed the holy priesthood. You remember that the Church of the Savior was not tolerated. He Himself was destroyed, as His Apostles were also. The world was not prepared at that time to receive the message He had, hence His authority and His Church were withdrawn from men, or were driven from among them. It was necessary after eighteen hundred years that the Lord should commence to reveal Himself to the children of men. For no man that lived during that length of time knew the Father, nor had any man lived that knew the Savior. No representatives, no authorized servants of the Lord had been upon the earth during that time. If they had they would have known the Father and Jesus Christ. They would have possessed the Holy Ghost, and would have been taught by its power. The heavens would have been opened as they were to the Son of God, and the Holy Ghost would have descended upon those properly baptized. They would have known the Father and the Son. If the Christian world had had the proper authority among them they would have been one to-day instead of being numerous churches.

We have come with the message that the Lord has revealed the truth from heaven, and has commanded us to come to Norway and other countries to offer to the good people of this country and others the plan of life and salvation. We are commanded to call all men everywhere to repentance. Faith alone is not quite sufficient. We must repent, or we cannot know the Father. We must not only have faith and repent of our sins, but must be baptized for remission of them. This all must be done by men called and commissioned by the Lord. We are not in Scandinavia of our own choice. We have not

come here for worldly reward, but because we have been sent to preach the Gospel, and woe be unto us if we preach not the Gospel. The Lord has demanded this serious requirement of us as He did of the Apostles anciently. We have come out in the world to preach the Gospel to every creature. We have already preached it in a great many countries. We must preach it among all people.

When we preach we make no interference with any truth entertained in the world. We invite our Christian brethren to come with all the truth they possess. We do not ask them to forsake any truth, but we want them to receive a little in addition to what they already have. The Gospel of salvation is a complete plan. It embraces every principle of righteousness and truth that is necessary for the salvation of men. We are taught from the Lord a great many things that cannot be found in the Bible, but we teach nothing contrary to it. Many doctrines are made plain and others are revealed to us which are necessary for life and salvation.

This work that you and I have embraced is the work of the Lord. We have not come to you with the work of Joseph Smith. We only honor him as an instrument in the hands of the Lord, as a servant of the Lord; but Jesus is our only Savior and Redeemer. We do honor Him, love Him, and worship His Father; for we realize that the Father has sent Jesus. He has sacrificed His Son for you and me, and accomplished all that we could not do for ourselves. But what we could do Jesus has not done. We are required to do all in our power. We must always be found working righteousness. The Savior cannot do that for us. He did make the sacrifice and atonement necessary for our sins. Jesus has relieved us of our transgressions, but we must be virtuous, honest, upright for ourselves. We must live pure lives while in the flesh. We must repent of our transgressions and thus, by serving the Lord, we shall obtain the benefit of His atonement.

When we have done this, we are entitled to enjoy the Holy Spirit. We know that without the Holy Spirit the things of God cannot be understood. We must so live that the Spirit of the Lord will dwell with us, that He shall inspire our hearts, that He will enable us to see and comprehend the things of God, and without that assistance you and I cannot be successful.

This is what we come to offer to our friends in the world. We pray for our friends, for we love them. We pray for our enemies, for we love them also. We love them because they are the children of our Heavenly Father, our brothers and sisters, and we love to do them good. As Jesus lived to do us good, so do we live to do good to our brethren and sisters. Whatever is possible for us to do for the good of men, that we want to do, and that the Lord requires of us to do. We are blessing the world to-day. We bless the people among whom we live. We bless the countries, states and territories that we occupy. Under the Spirit of this Gospel we become very desirable citizens. For the Spirit of the Lord attends us in all our associations. All who are susceptible to that influence are blessed by our presence.

Let me encourage you, my brethren and sisters, who are quite numerous here in Christiania. We want you to be good people. We want you to live such lives that the people of Christiania will delight in following your good example. For Latter-day Saints must be examples in their lives. They are always sober

and honest and they meet their obligations and promises and are honorable among men. They never impose upon their neighbors. If people indulge in these evils, they are not Latter-day Saints. So if you discover persons professing to be Latter-day Saints doing these wrongs, you will know they have no fellowship with us.

I thank the Lord for this enjoyable day and splendid congregation. I pray the blessings of the Lord upon this people. Be faithful and true to the Lord. Be true to your neighbor and yourself. Love the Lord and keep His commandments. I bless our friends and investigators and pray that the Spirit of the Lord may be upon you that your hearts may be pricked with the truth. Certainly the Lord has established this work, and he will sustain and preserve it in the earth; this is the assurance He has revealed to us. It shall never be taken from the earth nor given to another people; that is, it shall not be taken from us and given to others, but it invites everybody to come into the fold and those who enter in are wonderfully blessed by our Heavenly Father and will be made greatly to rejoice. Every question in regard to your salvation will be answered, and every requirement met.

Let me announce to you, my brethren and sisters, that this house has to-day been accepted by the Lord. Your work is approved. It shall be a sacred house. It shall not be destroyed but shall endure to accomplish all that is required in its building for you, your children and your children's children after you. It shall be known as a sacred house, and the Spirit of the Lord will dwell here in every part of it. I beg that you may be worthy of this house and feel that it is sacred. For the Lord has acknowledged you in the building and dedication of it. I sincerely feel to bless the people who have furnished the means and have worked. I want to bless President Skanchy, President Fjeldsted and President Christopherson and all the brothers and sisters who have labored with them. We bless our brothers and sisters in Zion who have so charitably assisted us. We bless our neighbors who live near here. We bless the people of Christiania and Norway, and all this northern country and promise them that they shall have peace in this land while the Latter-day Saints have peace in Scandinavia, Scandinavia shall never be broken to pieces. They are not powerful nations but honorable and respected among the nations of the earth. May God bless their presiding authorities and governments of this blessed northern land they occupy. May peace abide upon this country forever in the name of Jesus Christ. Amen.

PRESIDENT LYMAN'S TRAVELS AND MINISTRY.

PRAYER OF DEDICATION OFFERED AT ABO, FINLAND.

THERE are many missions that may be given an Elder of Israel. The one that President Lyman is now filling may be characterized as a mission of prayer, though naturally prayer is not the only matter that has occupied his time and attention. The central event of his journey through the mission was the dedication of the chapel house at Christiania, Norway. When the meeting of that great gathering of the Priesthood were over, he traveled by train to Stockholm, and there, on Sunday, attended two meetings and a

Sunday school. President Lyman occupied most of the evening meeting, his discourse being interpreted into the Swedish tongue. Both Presidents Lyman and Skanchy promised the people that if all went well Stockholm, like Christiania and Copenhagen, should have a suitable house of worship. This was naturally very pleasing to the Saints, who are earnestly seeking to find a suitable location for the erection of such a building. None has yet been chosen.

Stockholm should really be a profitable field for our labors. The beautiful city is growing fast, and few cities in the world are indulging such a well planned and thoroughly executed system of improvement. Where mountains of granite rock stand to hinder the opening of a street they are blasted away and the hollows are filled with the debris. The city buys, as fast as possible, all property along crooked or narrow streets, tears down the houses and widens and straightens the thoroughfares. But Stockholm is not only a progressive city in material affairs, but is also a good home for the Saints. Great religious freedom is enjoyed, and while in Norway the Sacrament may not be administered publicly, in Sweden no legal hindrance is placed in the way of the performance of Gospel ordinances. The Elders may be forbidden to preach anything that causes division in the state church, but this power is very seldom resorted to.

Monday evening, August 3rd, President Lyman set sail for Finland. Our passports had been duly viséed by the Russian consul—otherwise tickets could not have been bought. The cruise through the Stockholm archipelago in the bright moonlight, with the dark shade of the firs and pines on the banks broken by the gleam from the windows of the villas, was one never to be forgotten. We passed through the open part of the Baltic during the night and when morning dawned we were again ploughing through a network of islands—the Abo archipelago. We reached this old Finnish city at noon. We had thought that all the inhabitants understood Swedish, but were unable to find a cab-driver who spoke that language and only one who understood a few words. This, with subsequent experiences, brought the conviction that any general missionary work in Finland must be done by those who speak Finnish; a knowledge of Swedish is not enough. The better classes speak both languages, at least in the southern part and along the coast, but seven eighths of the people speak the language of the country—Finnish.

In one of the odd little open cabs we rode around the city, visited the ancient castle and at length reached the top of a finely wooded hill on which the observatory stands. Beside this building to the east is a mound of earth rising about twenty feet. This is the highest ground for miles around, and from it a splendid view could be had of the country. As we stood facing the north, the length of Finland, and all was quiet, we being alone, President Lyman decided that there was the proper place to offer prayer. Behind us on the mound, a little building was being reared, but the workmen were absent. We took off our hats, but remained standing.

After expressing gratitude for our safe arrival and for the peace and blessings that were with us, President Lyman besought the Lord in behalf of Finland and its people. He prayed that this sturdy race might never be crushed or subjected to tyranny, but that the people might ever have liberty

to worship the Lord. He prayed for the government that the officers might be just and merciful, that they might feel kindly toward the people and toward the servants of the Lord when they come to preach the Gospel. He prayed for the land that it might be productive and support its inhabitants. He asked that the Spirit of the Lord might be poured out upon the people that they might hunger for the truth, and with the authority of the Priesthood he turned the key and opened the door for the preaching of the Gospel in Finland, and dedicated the land for this work. He besought the Lord to bless the people with faith, that true servants and prophets might soon be raised up among them. The cause of Zion and the servants of the Lord were all remembered, and the blessings and favor of heaven were prayed for them.

The prayer was inspired and inspiring, and we felt that the Lord had heard it and acknowledged the dedication of the land. When we were through we found that the laborers had returned and were looking with wondering eyes at the two bareheaded men who spoke in a strange language.

The Finnish people are a strongly built, hardy folk, not very tall, but with well-knit bodies. They are somewhat swarthy, but a majority have blue eyes and fair hair. In the real Finns there is often a slight Mongolian caste in the countenance; and this can well be, for the people sprang originally from the same stock as the Hungarians and Turks, but like these people they have undergone great changes with time. There has been a great admixture of Scandinavian and Germanic blood. Certainly there is much of the blood of Israel in their veins. They are not related to the Russians particularly, and their language is entirely different from the Slavonic tongues. Way back in time St. Erick came over from Sweden, and after defeating the Finns with great slaughter he had the survivors baptized. Thus the Christian faith was planted among them. When the wave of Protestantism swept over the northern peoples of western Europe, Finland adopted the Lutheran religion and has retained it up to the present.

Hard times and Russian rule are driving thousands of Finns to America. There is a tone of sadness in all they say concerning their present humbled condition. The loss of their soldiery and flag, the things so dear to the liberty-loving Finns, the themes of their great poet Runeberg, is not easy to bear.

May the time soon come when they will open their hearts and receive the Gospel of the Lord. The truth will make them free indeed.

St. Petersburg. JOSEPH J. CANNON.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

THE Colorado mission purposes building a new house at Denver this summer. A site was purchased in the fall of 1901, with a cheaply constructed brick building on it, which has served as a temporary home. According to the designs a meeting hall and class room will be under the same roof.

UTAH has again been visited by a slight earthquake. Three distinct shocks are reported to have been felt at Salt Lake City, Ogden and Paradise. Several have visited that vicinity in the last four years, but little damage has been done. In southern Utah people were thrown from their beds by the shock which was felt in 1900.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 13, 1903.

EDITORIAL.

INTELLIGENCE NECESSARY FOR SALVATION.

THE love which Latter-day Saints have for the Gospel is founded upon its adaptation to meet every yearning, every noble aspiration of the human heart. The greater the understanding they obtain of the divine principles by making these part of their lives, the deeper becomes their gratitude to the Lord whose infinite wisdom and love has enlightened them with so much truth and provided them with so much real happiness. It is little wonder that those who, through transgression or lack of harmony with their brethren, have lost their standing in the Church seldom find satisfaction in other religions.

The Gospel teaches that the Lord looks upon man and deals with him as a morally responsible being. He does not force His children to do either right or wrong. To civilized and savage, He has given moral standards, and every creature will be judged with reference to the standards he knew. No act, good or bad, is without a lasting effect. The character is the ever present register of all our deeds. Through the grace of our Redeemer our sins may not be held against us, but His grace applies only when love, faith, godly sorrow, devotion, determination to do right and other influences that accompany genuine repentance have been working changes within our souls. If we hug to ourselves sin, or the love of sin, even the Lord cannot save us. Paul was not saved, when blinded by the light of the glorified Savior, though he began an earnest preparation for grace when he inquired, "Lord, what wilt thou have me to do?" Alma did not secure relief immediately following his vision of the angel until, after hovering for two days between life and death and feeling the tortures of the condemned, the anguish of an awakened conscience, he called upon his Redeemer for mercy.

The doctrine has been taught and is believed by many that, having once been saved and having Jesus in the heart, a person cannot sin. He may do acts, which from every moral standpoint are wicked, but these are the faults of the flesh, and not of the saved spirit. The truth is that evil is destructive to the soul and displeasing to God whenever committed, and especially after a person has been blessed with the light of the Gospel; responsibility increases with knowledge. If people are hunting a shield behind which they may sin undisturbed, they need not enter the Church of Jesus Christ, for its members are left without excuse for doing wrong. They are not perfect, and do not expect to be just yet, but they realize that they must strive to be, and that everything cruel, impure, uncharitable, dishonest, is very offensive

in the sight of the Lord. They realize that they of all humanity are under the greatest responsibility to be good and to do good.

Besides this sane and wholesome groundwork of moral responsibility, and in harmony with it, the Gospel gives to the Saints a whole flood of light regarding the future of human souls. It teaches that happiness will ultimately come to all except those few who, having received and enjoyed the highest blessings of the Gospel, crucify afresh their Lord. This happiness will be the natural reward of effort to gain intelligence and legitimate power and as the fruits of labor. The difference in the glories will lie mainly in the greater opportunities some will have merited than others to attain knowledge and power, and to accomplish things. Those who have in this life or in the spirit world become members of the Church of the Firstborn, and joint heirs with Him, will have glory and opportunity far greater than others can ever reach, for they alone will dwell with the Father and the Son.

No truer word was ever spoken than that contained in one of the last published revelations through the Prophet Joseph Smith: "It is impossible for a man to be saved in ignorance" (Doc. and Cov. 131: 6). In a certain sense in divine things the legal rule applies, that ignorance of the law is no excuse; at least it can be said that ignorance of the law is no ground for salvation, no final excuse. Condemnation will not be passed upon the ignorant who have had no opportunity to gain knowledge. In harmony with divine justice they will have a chance to learn. But ignorance, it may be said, is not an absolute but a comprehensive term. No being possessed of any intelligence is perfectly ignorant, nor is any human being omniscient. But can we not say that salvation is also a comparative term? Does not greater appreciated knowledge bring a greater degree of salvation than does less? In the inspired sentence that no man can be saved in ignorance, the Saints recognize the Lord's sensible requirement that His children shall cultivate the divine spark of intelligence within them, for He will judge them not as blocks and stones, but as living, thinking beings. It is well known that the largest Christain sect in the world discourages, in some places prohibits, the comprehensive study, firsthand, of the Holy Scriptures by the members in general. The Latter-day Saints appreciate the fact that the Lord places the premium of salvation on intelligence, not ignorance. They do all in their power to encourage the study of the word and works of God.

When they close their eyes on mortality, the Saints will be prepared by the Gospel to awaken in a world where the conditions are different but the laws are the same as they have known in life. Obedience, charity, love for peace and righteousness, pure thoughts, character, industry, intelligence will count as much there as they do here. Family ties will not weaken, but conjugal and parental love will be intensified just as will every other quality of the soul. Those who obtain salvation will find the way of infinite progress, which they have entered here, open to them there. Their heavenly bliss will be to grow like their Father by taking part in the universal work which He is doing.

J. J. C.

A TESTIMONY FROM THE ORIENT.

That the selfsame spirit takes possession of all who sincerely accept the

Gospel, and that the gifts and blessings of the Spirit are manifested unto all the faithful covenant children is evidenced by a letter just received from one of the Saints at Aintab, Syria. After speaking of the influence for good that Elder Holdaway (who is laboring at Aintab) has upon the people and the satisfaction she has in the Gospel light, she says:

"Knowing my first condition and belief, I bear testimony that it was the power of God manifest in him that led me unto the Church of God from the church of men, as I have found out. He administered to me several times, and I was cured in the same moment. One of these cases is an interesting one, and I am going to write about it. Once my throat was affected and my neck was swollen, and it troubled me so much that I went to a doctor. The doctor said I needed an operation. Oh, how afraid and sorry I was: By and by I began to think why should I go to a doctor and not to the Elder of the Church. I decided to go to Brother Holdaway. He asked if I had faith. I said I believed that if the Lord wishes He can cure me by your prayers. He administered to me, and I felt the same moment that the pain was taken away. In one or two days everything was cured. The doctor to whom I went was a friend of mine, and he wanted to do all he could for me. He did not forget me, and he wanted to know why I did not go to him, for he knew I needed an operation. Soon he found me in a shop, and asked me why I did not go to him. I said, look again, and if I need an operation I will come to-morrow. He examined me carefully, but in vain; there was nothing to be cured. He did not know what to think. He knew he had seen me with a swollen neck, and he knew I needed an operation, and was sure I did not have one else I would have a sign, and then an operation cannot be cured in two days. He asked me in wonder, 'Tell me what did you do?' I answered, a 'Mormon' Elder administered to me. 'Is that so?' he asked. I said, yes, doctor, it is so. He did not pay any attention, for he heard that a 'Mormon' had done it."

The letter from which the above is quoted comes from Sister Mariam Derkhachadoorian, and was enclosed with one from Elder Holdaway in which he testifies to the correctness of the narrative. He also tells of the case of a little boy who was afflicted with dropsy and had been given up by the doctors. On Friday, President Herman and Elder Holdaway administered to him and on Sunday he was at Sunday school and has been well ever since. Elder Holdaway says: "I think the Saints are trying to live a little better every day." This is exactly as it should be, and is a good example for the Saints everywhere to follow.

J. B. H.

Elder Henry E. Wynder, who had charge of the company that left Liverpool, July 21st, writes from Boston, that they landed safely on the morning of August 1st, and were soon on their way West.

Two district meetings of the Latter-day Saints will be held in the Co-operative Store Hall, Pelton Lane Ends, Pelton, on Sunday, September 6, 1903, services commencing at 2:30 and 6 p.m. All are cordially invited.

"Don't mistake habits for karacter; the men ov the most karacter hav the fewest habits."—Josh Billings.

BREVITIES.

MILITARY SERVICE IN SWEDEN.

Although there is much talk concerning international disarmament, the tendency among the nations seems to be rather in the opposite direction. Palaces of peace, peace congresses, and tribunals for arbitration will no doubt become a greater influence in the world than they have been, but the nations feel instinctively that there is an era of war before them and they are preparing for it. In Sweden this tendency is illustrated. Besides the standing army, service is demanded from every able bodied young man in the kingdom. The length of this conscription is growing longer as time passes. Fathers who were compelled to serve only fourteen days now see their sons give eight months to life in the army. Four of these are required when the youth turns twenty-one, and two months for each of the two following years. It is feared that even longer time may be demanded and that the system may be made like that of Germany where the young men are compelled to spend three years in military service.

NEW SPECTACLES.

A new form of spectacles has been invented and are now in use in France. They are for the accommodation of aged and far-sighted persons who must use glasses for reading and other close work, but must remove them when they look any greater distance than a few feet. Artists, for example, who wear ordinary glasses, must look over or remove them when they gaze upon their models and replace them when they paint on the canvas. The new spectacles are in the form of narrow rectangular strips, only one-third as wide as ordinary glasses. The user looks through the glass when he reads or does close work, and then with little inconvenience looks over or under when he wishes an unobstructed view.

AN EXPENSIVE FAMILY.

Some time ago a German professor traced the family history of an eighteenth century woman who was notorious in her day for drunkenness and theft. He found eight hundred and thirty-four of her descendents, and followed the lives of seven hundred and nine from youth to old age. Among them were one hundred and forty-two beggars, sixty-four other paupers, and seventy-six convicts, of whom seven were murderers. He estimated that in less than a century this one family had cost the German government in catching, punishing and supporting the offenders £250,000!

CONVERSION IS NOT SALVATION.

BY ELDER HENRY H. BLOOD, PRESIDENT OF THE LONDON CONFERENCE.

Nearly nineteen hundred years ago a conversation took place in Jerusalem between the Lord Jesus and the Jewish ruler, Nicodemus, which has been a subject of more or less controversy ever since that time, and is still to many an unsolved mystery. Clearly, the account given of it by St. John is not complete; but the preserving to us in so plain, though disconnected, a form

of the words of our Lord on a topic so important as the means of gaining an entrance into the kingdom of God, is a precious boon. What He says is fraught with the deepest significance, and relates to a truth that concerns every one who has been or will be born into mortality—a truth which, if understood and obeyed, will open the way to eternal salvation, and which, if misapplied or neglected, will render salvation impossible. In this conversation the Lord gives His first direct statement of the new birth or adoption into the family of God, emphasizing its necessity and making clear the means provided for its accomplishment.

It is plain that Nicodemus was not fully prepared for the instruction that he sought. He was probably among the superficial believers mentioned in John ii: 23, 25, to whom the miracles appealed. Timorous, wanting in candor, shrinking from an open declaration of discipleship, he visited Jesus by night in quest of truth. That he wished to know the kingdom of God and the preparation necessary for it is apparent. The Lord's first words were intended to show him that, in his present condition, he was not prepared to comprehend the matter, and that a change of heart was necessary to enable him to see and understand heavenly things. The indirect way he approached the subject showed, at least, a halting faith:

"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John iii: 2, 5).

Two distinct and yet correlated propositions are before us in these words of the Lord. The first is a new birth (literally, as says Dean Farrar, a birth "from above") by which we *see* the kingdom of God; the second is a birth of water and the Spirit by which we *enter* that kingdom. A confusing of these two essentially different statements, or a supposing that the last was merely a reiteration or amplification of the first, has, I believe, fostered the popular error that a conversion, a spiritual awakening, an arousing of mere belief, is sufficient for salvation, and that baptism of water is non-essential. Men who have had their spiritual eyes touched so that they can see the kingdom of God, often rest contented in the delusive belief that they have been born into the kingdom. Knowing that a change has come into their lives, a spiritual transformation, they mistake it for the birth of the Holy Spirit, the gift of the Holy Ghost, which follows the birth of water. This primary error leads to another. They argue from this standpoint that, as they have been born of the Spirit without baptism in water, such baptism is not essential unto salvation. When such are told that they are still outside the pale of the Father's kingdom, and that they must be born of water and of the Spirit, they repudiate the doctrine and declare that they are already saved. They err in thinking that conversion is salvation; that the commencement of faith is the birth that makes them sons and heirs of God. Satan has seized upon a very beautiful teaching of the Lord and used it as a weapon to defeat truth. If he

can convince men that this preliminary awakening is all that is required, he well knows that the deception will keep them out of the kingdom of God and give him a victory.

In almost every sect in Christendom, this error has found a place, until one rarely finds a denomination that regards water baptism as an essential ordinance. Scriptures that are plain and unequivocal in teaching it are spiritualized away or spurned as mysterious and unimportant.

On this question the Prophet Joseph Smith has said, "It is one thing to see the kingdom of God, and another to enter therein" (Compendium, page 280).

The man who stands in the darkness outside of a palace in which festivities are progressing, knows nothing of what is going on within. The doors are closed and he cannot hear the rapturous strains of music that thrills those who are inside. The blinds are drawn and he sees not the brilliantly lighted rooms and the sumptuous feast prepared. Never having been inside he comprehends not the joy of congenial fellowship amidst such surroundings. His pleasures are not as the pleasures of those within; his thoughts are not as their thoughts. Such joys as he feels are apart from theirs, as though he dwelt in another world.

But there comes one to him from the palace and speaks to him of the things behind those blinds, within those doors. As he listens, new desires come to him. Compared with what he hears described, the pleasures he has hitherto enjoyed seem sordid and uninviting. He turns toward the closed portals with a new-born longing to see behind them, when, lo! they are thrown open and he beholds all that has been described to him and more. All around him is darkness still, but he stands entranced in the light that streams upon him. Fain would he leave his squalid surroundings and enjoy the better things. But however intense and sincere his longings and aspirations may be, they do not admit him to that feast-chamber. He sees, but he cannot enter. The joys he experiences are partial and anticipatory; not complete and real.

The messenger is at his side recounting the condition on which he may obtain admission. He must be clothed in an appropriate manner; he must acquire proper decorum, and must be admitted through the door by one stationed there to represent the master.

It is so with our spiritual life. One in sin stands in the darkness outside of the kingdom of God. He does not see its beauties or comprehend its blessedness, nor can he do so until they are revealed to him from above. The birth first spoken of by the Lord is an opening of the windows of the soul to the light of heaven, a birth of faith, by which heavenly things are made manifest. To one blessed with this spiritual vision life appears in entirely another aspect, and its sinful pleasures are no longer enjoyed. There is a fundamental change in his mode of thinking, in his feelings, and in his actions as they relate to things spiritual. There is an awakening of conscience, a new birth, a falling of scales from eyes blinded by error, and that awakening, that birth, is the promise of a better, truer, nobler life. It presages the salvation of a soul; but it is not of itself salvation. It prepares the candidate for union with the family of God; but it is not the adoption into that family or kingdom. The change of heart spoken of by the Prophet Joseph Smith has occurred and one so touched can see truth in the Gospel of the kingdom that he has never seen

before. In the new light there is also revealed to him his own sinful condition. "God be merciful to me, a sinner," will be the prayer of his heart. If that heart is sincere, the penitent one, now kneeling at the mercy seat, will submit himself wholly unto the Father's will. He will seek to know, and gladly subscribe to, the laws of adoption that shall cleanse him from sin and give him a standing and a name in the kingdom and family of his Father in heaven. Those laws were announced by the Lord in the Scriptures that have been quoted: "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." Thus the birth from above prepares for, and is incomplete and abortive without, the birth or baptism of water and of the Spirit.

This is shown in the conversions recorded in the Scriptures. It was so in the case of Saul of Tarsus. The Lord Jesus came to him and spoke words that gave him a change of heart and awakened him to a consciousness of his guilt. He was converted by that miraculous visitation. Faith in Christ—aye, knowledge of Him—was born within this ardent persecutor of the Saints. It was a birth from above, but was it salvation? Did it set aside the commandment of the Lord? Was it sufficient for admission into the kingdom of heaven? Read the negative answer in the words of Saul as he penitently knelt there by the wayside trembling and astonished before the Master: "Lord, what wilt thou have me to do?" and in the Lord's reply, "Arise, and go into the city, and it shall be told thee what thou must do." Later, when Ananias came to him in Damascus and expounded to him the doctrine of the water and Spirit birth, he "arose, and was baptized" (Acts ix).

And so with the multitude of Jews on the day of Pentecost. There was a birth of faith in the Lord Jesus, under Peter's inspired preaching, by which they were made to see Jehovah's plan for their redemption, and it was followed by the question, "Men and brethren, what shall we do?" The answer was a statement of the further birth of water and of the Spirit: "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii).

Through Philip's preaching in Samaria the eyes of the people were opened to see the things concerning the kingdom of heaven, and when they believed they were baptized, both men and women (Acts viii: 12).

To cite all the instances of a similar character would be to catalogue the conversions of which the New Testament gives an account. But surely it will not be necessary to bring further proof of a fact that is attested by the experience of everyone who has been brought from darkness into the full light of truth.

How many of the Latter-day Saints can testify that when they heard the Elders preaching the things concerning the kingdom of God and expounding the Scriptures under divine inspiration, there burst upon them new light. The Bible became, as it were, a new book and doubly precious. They saw life as they had never seen it before. There was awakened a faint recollection of a primeval state, a reason was given for conditions present in this life, and there was hope for the future, more bright and glorious than they had ever experienced before. They saw, even though dimly, the kingdom of God. But if they had remained there on the threshold of the kingdom, as, unfortunately, many do to whom the Lord grants this preparatory birth of faith

and light, they would never have entered into that closer union with the Father and the Son and the Holy Spirit which follows baptism and adoption into the family of God, and which, if they continue faithful, will bear the fruit of salvation, exaltation and eternal life.

This glimpse of the joys of heaven is to the full enjoyment of them as is the dawn to the effulgence of day. In the first flush of early morning the beauties of nature are revealed to us in shadowy outline, but when the orb of day rises the whole creation is bathed in light, and objects, that men could not see before, are now a delight to the eye and a joy to the heart. Twilight is preferable to darkness, but it cannot do a perfect work. It is not dawn that paints the colors we admire in nature; that opens the leaves in forest and garden, and swells the bud until they burst in fragrant glory; that warms the fruit on vine and bush and tree into luscious perfection and ripeness. All this is done by direct rays from the scource of physical light. Denied that influence, fruit and flower and leaf would wither and die, no matter how fair a promise they had given.

Those who stand in the dawn of a spiritual life, with faith newly born in their souls, cannot expand and develop into a perfect state unless they come into the radiance of full communion with the Holy Ghost—that power which warms the heart, purifies the desires, increases the affections, infuses the divine nature and brings to ripeness and perfection in the kingdom of God the fruitage of an holy life.

Who will stand in the darkness of unbelief, or the twilight of passive confidence, when the way is open to enter into the glorious realm of eternal light and truth.

CURRENT EVENTS.

AN AWFUL CATASTROPHE IN PARIS.

A TERRIBLE accident, resulting in the loss of one hundred and three lives, occurred Tuesday evening, August 11, 1903, on the Metropolitan Underground Railway of Paris. This is an electric railway running in deep underground tunnels. A train broke down owing to a "short circuit." The sparks set fire to the woodwork, and a current of air in the tunnel fanned the flames. The current which supplied the electric lamps failed, and plunged everything into total darkness. The result was that two trains one after the other crashed into the burning coaches. Scenes of horror ensued, and two hundred people struggled for life. Dense smoke suffocated many who were not crushed or maimed. The firemen applied the hose, but the water, quickly turning into steam, forced the firemen and policemen out of the tunnel. The tunnel was a fierce black furnace tinged with red flames. At noon one hundred and three bodies were taken to the Morgue.

PEDESTRIANISM.

PEDESTRIANISM, which has taken such a deep hold upon the men and women of Great Britain, has now encouraged the blind to have a try. A Mr. Vincent Laurens, whose eyesight has failed through Glancoma, being of very vigorous habits, determined to strike out in some new line. He is now walking from Liverpool to Glasgow by a circuitous route, a distance of 500 miles.

SCATTER SWEET FLOWERS.

Scatter the flowers in the pathway of the living,
Give while thy friend may enjoy the perfume—
Now while warm lips may respond to the giving,
Wait not to strew them on bier and on tomb.

Ah! recognize here the virtues of mortals,
Appreciate now their works and their worth;
Wait not till those dear have passed through death's portals,
Love and be loved while yet of the earth.

Utter the words thy spirit is prompting,
Breathe gentle tones of sympathy sweet,
Soothe the sad heart that breaks with its aching.
Guide now in love the wandering feet.

Pour in the soul the balm of believing,
True faith in mankind and our Maker above.
Let not worldly strife thy spirit deceiving,
Make thee forget the greatness of love.

Scatter the flowers of love for the living—
Smiles, words and deeds through life's fleeting hours,
Give for the glorious goodness of giving,
Scatter sweet flowers, oh! scatter sweet flowers.

ELLIS R. SHIPP, in *Woman's Exponent.*

DIED.

HOWARTH.—At Higham, near Barnsley, Yorkshire, Ernest, son of Daniel and Emma Newton Howarth. Born September 17, 1902; died January 29, 1903.

HARPER.—Of convulsions; Hirkley Charles William, infant son of Brother and Sister William Harper of the Lowestoft branch of the Norwich conference. Born April 16, 1903, died June 19, 1903.

HOWES.—At Hull, August 5, 1903, Claud Eyre, the infant son of Brother and Sister Edmund Howes. Deceased was born February 19, 1903, and was interred at the Spring Bank cemetery under the direction of President Edwin A. Bingham.

JOHNSON.—Robert Howard, the infant son of William and Elizabeth Johnson; born September 30, 1902, died July 17, 1903. Deceased was buried at the Wigan cemetery, July 21, 1903.

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